

*I will have
666 of or*

T H E
L I F E
X. 29. 55
A N D
D E A T H

O F

THOMAS TREGOSSE

Late Minister of the Gospel,
At Milar and ~~Mabe~~ in Cornwall:

With his Character, and some Letters
of his, not long before his Death. *By*

*Theophilus Gale. author of the
Court of the Gentiles. &c*

L O N D O N,

Printed in the Year MDCLXXI.

THE
LIFE
OF
AND
DEATH

OF
THOMAS A'KEMPSE

THE GOSPEL

IN THE GOSPEL

WITH HIS OWN HAND

OF HIS OWN HAND

AND HIS OWN HAND

AND HIS OWN HAND

AND HIS OWN HAND

AND HIS OWN HAND

AND HIS OWN HAND

AND HIS OWN HAND



928-929-80

LONDON

Printed in the Year MDLXXII

Practice. Things *Intelligible*, which are more obscure in the *Idea* and notion, are rendred as it were *sensible*, and so more familiar and practicable by examples; which give a kind of *Body, Life, and Motion*, to general Doctrines and Instructions. As the beams of the Sun gain force by Reflection, so do Doctrines and Precepts, reflected from the examples of holy men. Notions and Precepts give us only a general *Idea* of what we ought to do; But the Lives of holy men tell us what by *grace we may do*; and withal, they offer unto us efficacious *Motives* for the provoking of us by an holy emu-

lation to our duty. Thence

παρτήρη τῆ πάντων
καλὰ καὶ ταῖα σὺ μίμνη.
Stob. Ser. 3. de prud.

the poor Pagan adviseth us, To set before us the fairest Copy of *Virtue*, and then to imitate the same.

These, with some other private considerations, have induced me to commend to the world the ensuing story of *Thomas Tregosse*, late Minister of the Gospel; who was born at *St. Ives*, near the Lands-end in *Cornwal*. The Family of *Tregosse*, whereof he was a branch, was not without noble blood lodged in its veins. Some conceive it to be more ancient than the *Norman conquest*, a relique of the old *Britains*, seated in those parts; though the title seem to be of *French* notation. Our *English* History acquaints

acquaints us, that *William* the Conqueror created *John Tregosse* a Baron; who, though he died without issue, yet *Henry Tregosse* sat as a Baron in the Parliament held *An. 35. of Edw. the I.* And *Roberts de Tregosse* was one of those Lords that sided with *Simon Monfort* Earl of *Leicester*, against *K. Henry* the third. As for the ruines of this Family, the principal cause thereof deserves a particular remarque. One *Mr. Roscadden* going in Pilgrimage, his Wife had in his absence a child, or more: whereupon, at his return, *John Tregosse* advised him to settle his Estate on some Friend, for the use of his Wife and Children, lest, after his death, the Heir at Common Law, should turn his Wife and Children out of doors. *Mr. Roscadden* embracing his advice, desired him to accept of this trust; which accordingly he did; but instead of a Deed in trust, he made it absolute to himself, and his Heirs. As soon as *Mr. Roscadden* was dead, the said *John Tregosse* entred on the Lands, and turned his Wife and children out of doors; who for some time lay in a Hogstie, and every morning went forth on the dunghil, there on their knees imprecating the vengeance of God on *Tregosse* and his Heirs. After this time the Judgements of God signally appeared against this Family; *Walter* his Son, falling from his horse in a fair way, broke his neck;

neck; others of his issue came to an untimely death; and a curse hath remained on the estate ever since. This, Mr. *Thomas Tregosse*, (whose Life we now relate,) was so greatly sensible of, as that it cost him many Prayers for the removing of this curse, as he himself assured me.

Notwithstanding the Judgements of God on this Family; yet the Parents of Mr. *Thomas Tregosse* were godly, and reputed among the number of the old Puritans. This was much seen in the pious education they gave this their Son, whose tender years they took care to have seasoned with the Principles of Religion and good Literature. At first his capacity seemed dull, till about the age of seven years, or after, his diligence gave some notices of a quick apprehension; and tenacious memory. Indeed, he had from his youth a natural inclination to the work of the Ministry, and would oft, (when but a child,) mount up a stool or bench, and there, in his manner, preach to his companions.

When he had attained a competent measure of Grammar Learning, he was sent to *Oxford*, and placed in *Exeter Colledge*, under the Tuition of Mr. *Francis Howel*, then Fellow of the said Colledge; who perceived in him an awakened Spirit full of Vivacity and Intention, in-somuch that he made good the character which *Aristotle* gives of a young man, *αγαθὸν νοῦν, καὶ*

of Thomas Tragoffe.

5

all vigorously, in what ever exercises he was engaged in. He did not, (as too many) abuse the expectations of his Friends, by squandering away those precious opportunities, and encouragements vouchsafed him, for the elevating his natural capacity, by the acquirement of Liberal Arts, and Philosophick Sciences, wherein he made a good progress. Neither was he without a good interest in the esteem of pious persons, as it appears by the admittance which Reverend Dr. Conant gave him, as a Member into his Church. Also whiles he continued in Oxon, he began to feel some wounds of Conscience. One day hearing Dr. Conant on Hos, 6. 4. *O Ephraim, what shall I do to thee?* &c. Some passages of that Sermon made so deep impression on him, as that his conscience was filled with no small terror; when he went to his bed, he was not without fears he should never see day; when in his study, that he should never come out alive. So long as these awakening terrours of Conscience, and sick nights for sin continued, he could not endure to hear a vain word, or to behold what had but the appearance of sin. But these lights and heats of Conscience did by degrees die away; Neither did they at that time determine in a thorow Conversion, as it will hereafter appear, See 2.

Having

Having spent some time in the University, he returned to *S. Ives*, the place of his Nativity; where, having made some tryal of his Ministerial gifts, the Inhabitants invited him to be their Minister. This he at first modestly refus'd; but being at last overcome by their importunity, he agreed to spend some time among them; Whereupon he was *Aug. 17. 1657*, in that Church, set apart for the work of the Ministry. He continued there two years a close Student all the week, and constant Preacher twice every Lords day. Before his departure from this place, he took to him for Wife *Margaret Sparnan*, who proved a gracious, meek, humble, affectionate, and meet help to him. Whilst he continued in this Town, there were two accidents, which deserve a particular remarque; The first was this; The Summer after his sitting down among them, much of the fishing season was expired, and no *Pilchards* appeared; the sence whereof greatly afflicted their Spirits, that Town depending much upon the *Pilchard* trade. Mr. *Tregosse* advised them to joyn in a day of Prayer and Humiliation; which being performed, the next day appeared a great shole of Fish, whereof a considerable quantity of them were taken. The other accident which deserves a particular remarque was this; the next Summer, the Fisher-men, taking

taking a great number of Pilehards on a Saturday, all that night was spent in saving of them; and the *Seamen* were very intent in drying their Nets the Lords day. This Mr. *Tregosse* rebuked them for; withal, giving them to understand, that they provoked the Lord deservedly to withdraw his blessings from them, which happened accordingly: For from that time, to the end of the fishing season, they had not another opportunity of imploying their Nets.

He removed hence, *Octob.* 1659. to the Vicarage of *Milar* and *Mabe*; where he continued his constant course of study, and preaching; till he was silenced by the Act of Uniformity; *Aug.* 24. 1662. Being prohibited the publick place of preaching, he ceased not to preach in his own Family twice every Lords day. Which being known in the neighbourhood, divers, who had tasted of his Ministry in publick, could not but desire to partake thereof in private. This being divulg'd, notice was given thereof to the Lord Lieutenant; who, upon his refusal to take the Oath appointed for the *Militia*, committed him to the custody of the *Mareschal*, where he continued about three Months space; not ceasing to preach to his fellow prisoners, besides others who came to hear him: but at last he was released by order from the Deputy Lieutenants.

SECT. II.

Mr. Tregosse's Conversion; and several Accidents that attended the same.

September 1663. Mr. Tregosse removed his habitation to the Baron of *Kigilliack*, in the Parish of *Badoek*, near *Penryn*; where he kept up his Lords days meetings, many flocking to him. About the beginning of *October* 1664. he and his Wife lying awake in their bed, they felt a great Earth-quake, which made the room to tremble and quake under them, as they apprehended: and that which gave them the greater cause of admiration, was, that no one else felt the same. But this was but a *Prognostick* and symbolick Image of that dreadful Tremblement or Earth-quake, which not long after Mr. Tregosse felt in his Conscience. For, on the first of *January* following, it being the Lords-day, the Lord led him to preach on that Text, *Luke 12. 47. And that Servant which knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.* On which he shewed, what a dangerous sin it is to sin against knowledge. The duties of the day being finished, his old sins were lively presented to him; especially one among the rest. Hereupon he betook himself

self to his Duties, but drove on very heavily; yet the Lord, by an omnipotent pull, drew him on. In one one Duty among the rest, he was assaulted with that Scripture, *Heb 12. 17.* For ye know, how that after ward, when he would have inherited the blessing, he was rejected: For he found no place for repentance, though he sought it carefully with tears. He frequently assayed to shake off the chains and cords of the Spirit, grieving that he was bound up from the world; his performance of duties was not without much deadness and unbelief. But the Lord bound him fast to his work, forcing him to follow on in a way of seeking. Sometimes he feared God would leave him to run into his former courses; yea, that he should not persevere to the end of one day. But the Lord magnified his power and grace above and beyond his fears. Sometimes in reading, the Lord would set home threatening, then comforting Scriptures to keep him equally ballanced between hopes, that he might not sink, and fears, that he might not presume. He was detained for about 5 weeks space under much bondage, and afflictive terrors, with little or no discoveries of Gods gracious disposition; till about the beginning of *February*, being under a resolution to reveal some sins which burdened his Conscience, he met with a passage in an *English Divine*, touch-

ing the *greatness and freeness of Christs love and purchase*; which, the Lord setting home, he was a little quieted and refreshed by. The next day being the Lords-day, he had a sweet heart-melting consideration of his sins, together with a lively contemplation of Christ pierced; to whom he directed an eye of Faith. And now he, who thought it an hard matter to shed one tear, drops many; the Spirit of the Lord also bringing to his heart that promise, *I will pardon their iniquity, and remember their sin no more*: and that of Christ to Thomas, Jo. 20. 27. *Reach hither thy finger, and behold mine hands, and reach hither thine hand, and thrust it into my side; and be not faithless, but believing*; and this was promoted by reading the history of Christs Passion. Yet was he not without some doubtings still; yea, at times, all these his encouragements signified no more than nothing. After this, he was carryed on in Duties, with more enlargement, and affectionate workings, especially at times.

And from this time he dated his conversion; For, albeit his conversion ^{at that} for some considerable time before, was irreproachable, and his labours in the work of the Ministry indefatigable; yea, and his Zeal for Non conformity remarkable; yet he judged the whole of his foregoing life zeal, and labour in the Ministry,

to be no other then a continued *series* of Formality and hypocrisie. And because some of his friends who knew his former conversation well, could not but conceive that he had sincere Grace, before this great turn; A friend of his discoursing with him on this point, he peremptorily affirmed, *That he assuredly knew, that he had nothing of sincerity before this great work,* and withall he bewailed the Church of *England*, in that generally men were made Ministers before they were made Christians; Yea, he was not without great fears, that many, who in humane estimation, now pass for able and good Ministers, will one day be found to be, according to Divine estimation, not so much as good or sincere Christians. These fears, we may presume, he grounded on his own experience of himself, (besides other common observations,) who had the vogue of being a faithful Minister, before he was a faithful Christian. And that which yet adds further weight is this, that though he was before this time a constant and faithful Preacher, yet he could not say the Lord had given him any ^{new} Covenant, as the fruit of his Ministry, though he received many Seals thereof afterward.

Some short while after these great, which he strongly concluded were the first sincere turnings of his Soul to God, being brought
very

The Life and Death

very low in his Body and Spirits, he conjectured his death was near : Then was that Scripture cast in, *Psal. 118. I shall not die, but live, and declare the works of the Lord.* And being again under a return of strong perswasions and fear that he should die, looking into his Bible, there was presented to his eye that Text, *Psal. 53. 5. There were they in great fear where no fear was;* which dispelled that perswasion : and not long after, by the use of means, with the blessing of God thereon, he gain'd strength in order to his future service. Some short time after this, on a *Saturday*, being very weak in body, and under despair of recovery, he went up to his chamber as well as his feeble legs would carry him, and fell down on his knees to Prayer : whilst he was on his knees, on a sudden, as it seem'd, a great measure of strength was given in to him, even to his astonishment. Whereupon he attempted to arise and walk ; which he did two or three turns about his chamber very strongly. Then calling for his Wife, she soon perceived his pale cheeks clothed with their wonted colour and complexion ; and now he, that not many moments before, thought himself at the brink of the grave, was enabled to perform the duties of the evening, and next *Lords-day*, with much vigour and strength. Since these signal marks of Divine favour

favour and assistance, afforded both to his Soul and body; he, with some other Christians observed a monthly Fast, to afflict themselves before the Lord, for their own, their Family, and National sins. After these his first turns to God, he found a more then ordinary assistance in his studies and work, the Lord casting in a-bundant matter, and affecting him therewith.

SECT. III.

The Account of Mr. Tregosse's Service and Sufferings, with the Providences of God that appeared for him.

ON April 30. 1665. it being the Lords day, Mr. Tregosse, whilst in Prayer, was much distracted about his intended Preaching in publick; whereunto he seemed to be drawn by a very strange, though manifest course of Providence, which he strongly resisted, till he was forced to yield. He had been that week wondring what the Lord would do with him; He could not study as formerly, but was induced to read a practical discourse of Self-denial: The Lord furnished his contemplations with many passages about suffering; And the Creatures duty to be, and live in the will of his Creator, and at his disposement. In the end

of

of his reading, casting his eye on his Bible, the first thing he met with, was that, *Matt. 9. 36.* *When he saw the multitude, he had compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.* At the view of which Text, he inwardly trembled; and the Lord seemed immediately to intimate, that he should put on like bowels. But hereupon he questioned within himself, where he should finde such an opportunity of publick Preaching? *Mabe*, (a Daughter-church to *Milar*, which hath Preaching onely every other Lords-day) was presented to his thoughts. After many Disputes, being loth to yield to the will of God, he concluded to send thither, to know whether any Minister would be there the Lords-day following: answer was returned, that there would be none. But doubting still, whether he might look on this as a Call, he cast his eye on his Bible, and fixed on that expression. *Luke 11. 33.* *No man, when he hath lighted a Candle, putteth it in a secret place, or under a bushel, but on a candlestick, that they who come in may see the light.* This answered all his objections, allayed all his carnal fears, and confirmed him in his resolution of Preaching in publick the next Lords-day. When the Sabbath came, he went on, and found the People willing, and all things suiting with

with the opportunity : neither found he any disturbance, but was much assisted in all duties to the end.

The rumor of this days work was spread abroad, and came to the ears of Mr. *Thomas Robinson*, a Justice of the Peace. The next Lords day, *May 7.* being rainy in the morning, Mr. *Tregosse* preached in his own house, on *Luke 21. 19.* *In your patience possess ye your Souls :* without any expectation of disturbance that day, by reason of the weather. But after the Sermon was ended, Mr. *Robinson* came to the dore, and after entrance, took the names of those who were present; requiring Mr. *Tregosse* to give surety for the good behaviour; or to render himself to the Constable upon his order; the *Monday* sevensnight ensuing; Mr. *Tregosse* refused to do the first, but promised the latter. After Mr. *Robinson's* departure, they met again in the afternoon without any disturbance. The next Lords day he preached again at *Mabe* without interruption. But when the Exercises were finisht, he was served with a Warrant to appear before Mr. *Robinson* at *Hellestone*, on the *Tuesday* following. At his appearance he vindicated his preaching with much boldness. But after all, was sent to *Lanceston-Goal*, there to remain for three Months; to which he sub-

mitted, not only patiently, but joyfully. In his way to the Goal, he embraced all occasions for the comforting those christian friends he met with. And whilst he continued in Prison, his Spirit was very free and enlarged under many gracious influences and refreshments. His time there was spent in reading the Word, Holy Meditations, Fasting, Prayer, Holy conference with, and preaching to those who were his fellow Prisoners, and Visitors. Few came to visit him, but did, or might gain by conversation with him. The time of his Imprisonment being expired, *July 29.* he came out of Prison; and after his return home, took the first convenient opportunity to keep a day of Thanksgiving, for the many experiences of Gods goodness towards him, and his, during his confinement.

He had not been at home above four days, before Mr. *Robinson* gave out, that he would speedily send him back again to the place from whence he came: in order whereto, on *Friday* or *Saturday* after, he providing a ride to Market, there (as it is reported) to procure another Justice to joyn with him in a Warrant for a second Conviction of Mr. *Tregosse* for a Conventieler, and to prosecute some others; whilst he was at a Tenement of his, his own Bull (which was never known to hurt any before,) followed

followed him in a Field, with much fury, and gave him deadly wounds, whereof he shortly dyed.

Aug. 20. being the Lords-day, Mr. *Tregosse* went again and preached at *Mabe* Church, without any disturbance; as also that day fortnight, spending the interval with much activity in his Masters service, elsewhere. He had many dissuatives from christian friends against publick preaching, but all arguments urged, could not satisfy his Conscience. He was again sent to *Lanceston*-goal for publick Preaching; whither, *Sept. 18.* he went with comfortable persuasions, that God would be with, and care for him and his Family; which was fully made good. This second Imprisonment conduced much, through the Lords benediction, to the good of many Souls: For the report of his bonds being spread far, divers came to visit him, to whom he imparted Spiritual gifts; and there were some *Onesimus*'s, whom he begat through the Gospel, in his bonds. During this imprisonment, he took several opportunities of visiting the Prisoners, labouring to convince them of their sinful state, &c. Also whilst under this confinement, he enjoyed many *Divine Suavities*, and spiritual refreshments in Duties; with many gracions returns of Prayer; and some prophetick intimations of future Providences;

As, *Octob.* 2. he praying for opportunities of service, &c. After the Duty was ended, he firmly believed he should be released of this restraint, and be no more imprisoned in that place; which proved true, notwithstanding several attempts to the contrary. *October* 7. being much enlarged in praying for patience, and submission to the will of God; he grew very confident, that shortly God would farther try him. So *Octob.* 23. God seemed sundry ways to intimate to him, that some great affliction was near, but that he should be delivered from it; all of which proved true, as it will be shewn. Again, *Octob.* 27. being earnest in Prayer for the Nation, he was strongly induced to believe, that some great Judgement was not far off. About which time, there was oft cast into his thought that Scripture, *Isa* 21. 16. *Thus saith the Lord unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fall.* He oft mentioned to some of his intimate friends, the strong Impression this Scripture made on his thoughts; much wondering what it should mean; but a little before the year expired, the Conflagration of *London* happened, which fully interpreted his former Impression.

Decem. 14. he was delivered out of Prison; and upon his return home, he kept a day of
Thanks.

Thanksgiving, and shortly after he did set apart every *Tuesday* as a Fasting or Thanksgiving day; which he kept either in private, or with his Family, or with others more publickly. *Jan. 8th.* being the Lords day, he went to *Mabe*, where he preached both parts of the day without interruption: which was attended with this remarkable Providence, that whilst he was there, the Constable, with an Officer from *Pendennis* Castle, came to his house, but missed of him.

Jan. 12. he began a journey towards the East of *Cornwal*, and from thence into *Devon*: The Lords day, and the Wednesday after his house was searched. In this journey he went forth on the South of *Cornwal*, and returned on the North; exercising in all places where he came, and receiving great encouragements, as to the fruits of his labours. At his return *Febr. 4th.* going to preach at *Mabe*, the Constable served him with a Warrant, to carry him under the Custody of the *Mareschal*, as a dangerous and seditious person: which indeed he was so far from being guilty of, that he never so much as medled in his preaching, or private Conferences, with the present Discipline or Liturgy of the Church; much less with matters of State: Nay, he perswaded others to be obedient to the higher powers: and in his
daily

daily exercises he did put up many fervent petitions for the King. Being under the custody of the Mareschal at *Bodmin*, this imprisonment brought him to the acquaintance of several persons, who reaped much benefit by his Ministry. The Mareschal was civil to him ; yet he met with more difficulties then in his former confinement ; but the Lord honoured him with the conversion of several souls. He continued in this prison till about the midst of *September* 1667. Being at a certain time earnest in Prayer for enlargement, a Scripture was presented to his thoughts, which made so deep impression on him, as that he was filled with a great confidence, that if he were delivered, it would be by order from the Kings Majesty. Not long after, whilst he was under various afflictions, touching his Family, the Mareschal received a special order from the Kings Majesty for his enlargement.

Feb. 1668. coming to *Penryn* to preach his *Monday-Lecture*, he fell sick of a Fever, which held him all that week. On the Lords day morning, the sense of his own weakness did somewhat affect him ; because the people, who attended on his Ministry, had none to supply his place : Whereupon, he had that Scripture impressed on his thoughts, *Esa* 40. 31. *They that wait on the Lord shall renew their strength, &c.*
This

This wrought so much upon him, that he resolved to arise: All about him were very pressing to divert his resolution, knowing how exceeding weak he was; but they could not prevail: He having got on his cloaths, cast himself on the Lords work. As he went on, strength was gradually given in, so that he preached thrice that day; choosing that Text before-cited. *Isai. 40.31.* for his subject; and, to the great admiration of himself and his auditory, was well at night; neither did he feel any reliques of his distemper afterward.

In the beginning of the year 1669. the number of the Auditors was so much augmented, as that the rooms they usually met in, would not contain them; which occasioned the removal of the Meeting into a large Barn; until being summoned by the Proprietor of that Barn to quit his hired House, he took up his habitation in the Town of *Penryn*. Before his remove, a *Mittimus* came from the Sessions, grounded upon an information of the Bishop, to send him to the Goal at *Lanceston*, for publick preaching: The Constables coming to serve the Warrant, one of them, more furious then his fellow, whilst he reason'd with Mr. *Tregosse*, with the *Mittimus* in his hand, sunk down in the place, for the present, as it were dead; but being, by the diligent endeavours

yours of those who were present, brought to himself again, he departed without executing the Warrant. That which makes this the more remarkable, is, that this Constable was a strong man, and never fainted in all his life before. And though they came again some days after, to execute their Warrant, yet had they not power to carry him to Prison; For which, as it was said, the other Constable was fined the next Sessions.

At *Lammas Assize*, 1669. Mr *Tregosse* having some affairs which called him to *Lanceston*, he was invited to visit some part of the *North-west of Devon*; whence, for preaching at a private house in the Parish of great *Torrington*, he was sent to *Exeter Goal*, with several others of that Town, and *Bideford*; who being all Bailed, had for that time no other trouble, then to traverse a Bill for Riot preferred against them. In his return from *Exon*, he spent some few dayes at *Credison*, where he contracted an intimate friendship with a person, who was providentially cast there at the same time; to whom he unbosomed many of the choicest accidents of his life, and secrets of his heart: And albeit they never saw each other afterward, yet this friendship was preserved inviolable, and improved by Paper-conversation, till death made a disunion,

on, or rather a present suspension. This trouble which befell Mr. Tregosse in Devon, was the occasion of much good to many souls in those parts: for it opened a door to many hundreds in Devon, who resorted to him in his Travels; and so became partakers of his Ministerial gifts; which were very effectual through the concurrence of Divine Grace. This made him lay out himself day and night to the utmost, allowing his body no more then extreme necessity required, that so he might follow all advantages for the advance of his Masters service. The Bill preferred against him at Exeter, necessitated him to attend the two following Assizes; where he was at last freed by Proclamation; but mean while, his return into those parts was of no small advantage for the propagation of the Gospel. Some of those persons who discovered their malice against Mr. Tregosse, for preaching at Torrington, were shortly taken away by unnatural deaths, not without signal marks of Gods displeasure against them, as it appears by his following Letter, Sept. 16. 1670.

Not long before his death, he was strangely, he knew not how, taken up in conversing with the state of departed Saints, martyred for the Testimony of Jesus; as he himself acquaints you, in his following Letter to his friend, Octob.

7th 1670. Which indeed was a prophetick intimation of the nearness of his Dissolution, and entrance on that life which he was immediately more fully to partake of. Which brings to my remembrance an old observation which

I had from a great * Master of
 * *Padre Paul.* Wisdom, *That it is natural for*
Histor. Trent. men near their grave from some
intrinsic cause, unknown to
themselves, to be distasted with humane affairs,
 &c. What this wise man observed of men in general, I think is most true of many holy Christians, who a little before their dissolution are frequently called off, and separated from humane affairs, to a fiducial converse with coming Glories, and the Life of just men made perfect; which was the frame of Mr. Tregosse's Spirit, not long before his death; though he himself was not apprehensive that his change was so near.

SECT. IV.

Mr Tregosse's last Tryals, and dying Speech to his Friends.

AFTER Mr. Tregosse came to reside at *Pennryn*, he hired a House for a Meeting on the Lords-day in the Parish of *Mabe*, where he
 exer-

exercised without interruption, from *Mid-
summer* 1669, to the 10th of *May* 1670. After
which day, there were two debauch'd persons
turned Informers, hoping thereby to get fuel
for their lusts: who having obtained a War-
rant, required the Officers to attend them
every Lords-day, and made oath against Mr.
Tregosse, and others, for a breach of the Statute
then in force against Conventicles. This scared
away most of his Hearers, especially those who
had any considerable Estates. Though there
were divers Fines laid on him, which amount-
ed to 220 *l.* yet the Lord so ordered things, as
nothing he had was seized upon. This Meeting
being thus broken, he resolved to drive the
nail that would go, and to preach the oftner
unto a Statute number: herein his labours were
so many and great, as if his body were of Steel,
he could not hold out long; He preached five
times every Lords-day, and in the evening
made repetition of some part; He also conti-
nued the Tuesday and Thursday duties, besides
other Exercises. He was often advised by his
friends to savour himself, and moderate his
pains; but the great zeal he had for the keep-
ing on, and advancing the work of God, did
stop his ears against all dissuaves of this kind.
Having at last worn out himself, and exhausted
his Spirits, he fell into a griping of the Bowels.

occasioned by a *Flatus hypochondriacus*, (as his Physician affirmed) which brought him so weak, as his friends suspected him to be past recovery, and he himself expressed a longing desire to be dissolyed. But the Lord was pleased to reprieve him a little longer, and put him once more upon his feet, though he took not the air. As soon as he perceived a small recruit of strength, he began to fall upon his work again; this continued but a very short time, till a Fever seized on him, and in a few days did set an end to all his Labours and troubles. His deportment during both his sicknesses, was like his life, very sweet and heavenly. Upon the 18th. of January, observing the hour of his dissolution at hand he took his farewell of his friends in a long speech, whereof you have a part, as followeth.

‘I thought I should have had some more
 ‘turns with my Lord in his Gallery; but he
 ‘hath turned his back, and is gone, and calls
 ‘me to come after him: Indeed, though I had
 ‘some distemper of Body, yet I did not think
 ‘death was so nigh, till putting my hand on my
 ‘brow, I felt the tokens thereof. Think, think
 ‘not therefore tis a foolish phantasie that
 ‘moves me to speak; for I know it to be right
 ‘reason. And seeing the Lord hath left with
 ‘me a few mouthfuls of breath, Let me, who
 ‘am

' am your faithful Pastor, at the taking my
' farewell of you, drop a few words among
' you, before he calls away this breath of mine,
' and say, breath no more through that body,
' but lay it in the dust.

' O my friends! my friends! you know that
' I have often warned you of an evil day, and
' now I must once more tell you, that there is
' a dead day, a dark day coming. O! what will
' this poor people do? O my Friends, did we
' think, that after so many Fasting and Humili-
' ation days, after so many Thanksgiving days,
' after so many Sacrament days, we should see
' such a day as this? O, but it may be you will
' ask me this question, Do you really believe
' that you shall dye? Indeed, friends, there is
' nothing but Omnipotence can bear me up.
' And if you ask me, what I think of my self?
' Truly, friends, I can say that I have walked
' among you by the pure copy of the Holy
' Scriptures, and Life of Christ; and through
' the Grace of God in Christ Jesus, I shall be
' presented spotless to the Father. Indeed, when
' I was young, I had my youthful vanities; but
' in the year 1664. upon a New-years day,
' the Lord was pleased to meet with me, and
' then, even then, did he set all my sins in order
' before me: And those very sins which were
' small to me before, were by the Spirit of the
' Lord

‘ Lord in that Rod, made as bitter as death it
 ‘ self. My sleight childhood-sins, my slender
 ‘ youthful sins, were to me very hainous
 ‘ and abominable. Wherefore, my friends, I
 ‘ charge you to make a conscience of those sins,
 ‘ yea, of the least of them which I have warn-
 ‘ ed you of.

‘ Some may think me passionate, and some
 ‘ may think me severe and uncharitable; but
 ‘ now I repent that I had not dealt more plainly
 ‘ with you. However, in the truth of the Lord,
 ‘ according to mine ability, I have walked a-
 ‘ mong you; and I hope you will not think it
 ‘ tedious if I drop a few words upon my grave
 ‘ before I dy. *Then the Physician stepping to him,*
with an intent to desire him to leave off speaking,
lest he should spend his spirits too much, M. Tre-
 ‘ *gosse said,* ‘ Give me leave to speak, for I am
 ‘ upon the borders of eternity; and I think
 ‘ you all look upon me as a dying man, there-
 ‘ fore may suffer me to speak as much as I can.
Then he proceeded; ‘ I am going to my great
 ‘ God, to my dear Father, to my best Friend;
 ‘ to him in whom I have believed: His face I
 ‘ hope to see; in his bosom I hope to lye down
 ‘ this day. Oh! what unspeakable glory is it to
 ‘ see the glory of mine everlasting God? O, my
 ‘ Friends! I must tell you the truth; though
 ‘ sometimes there have been upon my phanta-
 ‘ sic

'sie strange black clouds, which made me to
 'speak somewhat inconsistent, and were sud-
 'denly blown off again; yet little doth any
 'one know the reviving in-comes I had then,
 'even then from my God. And the last Lord's
 'day at night, the Lord gave me sweet turns
 'with himself. Oh! it was a pleasant night
 'with me, I was up with God, and God was
 'down with me. Oh! it was to me as the go-
 'ing up to Paradise. Oh! how sweet was it
 'to me? And now my friends, I must tell
 'you, that through many tribulations you
 'must enter into the Kingdom of God. Some
 'of you have told me your thoughts concern-
 'ing me, that I have walked in all good Con-
 'science towards God and Man. Oh friends,
 'whatsoever things ye have seen in me that
 'were honest, whatsoever things were just,
 'whatsoever things were pure, whatsoever
 'things were lovely, whatsoever things were
 'of good report, pursue those things. Rely
 'not upon the world, for the world will leave
 'you cold and helpless. And now friends, I
 'must go to see the Lord, and this Body of
 'mine must be laid in the dust and never arise
 'more, till the Resurrection-day. And must
 'many of you go from this place, and come
 'naked before the face of God? (though I
 'hope better of some of you.) Oh friends,
 'if

* if there be any hope, if there be any love, if
 * there be any consolation in you, think on
 * these things; You know I have. When I
 * came to this town, some may think my design
 * in coming was to fill an empty bagg, and to
 * get a livelihood amongst this people; but God
 * is my witness I had not this in my eye; I
 * sought not yours, but you. And now friends,
 * flesh and blood will say; It is hard to part
 * with dear friends, to part with a dear Wife,
 * to part with dear Children. But as the Lord
 * hath given them to me, so I now leave them
 * with the Lord. And I call you to witness,
 * that I leave this dear Wife of mine with the
 * Lord, and my dear Children with the Lord,
 * to be protected by him, to be maintained by
 * him, to be kept blameless to the day of his
 * appearance. Though Men may prove unkind
 * to them; as I suppose they will; yet I know
 * the Lord will not. I must into Eternity;
 * the Prophets cannot live for ever; neither
 * can they Prophecie for ever; I have been
 * but a young branch, and you see the Lord is
 * cutting me down this morning. O blessed
 * Lord God? shall there not be a meeting in
 * Paradise? shall not thy servant see thee, and
 * love thee, and be embraced by thee? O Lord
 * give a good evidence to thy servant, that he
 * may know that he belongeth to thee. Lord
 * thou

thou hast given him the working of an holy
faith, and of an heart-purifying spirit: And
are not these tokens of thy free grace, and
of thine eternal love in Christ Jesus? And
now Lord God, thy servant must away and
be about other work, thy servant must away
to holy Angels; and to the spirits of just men
made perfect: He must away to serve his
Lord in the upper Chambers: He must a-
way, Lord, and never look on these earthly
things more. And now, O friends, one
thing I tell you, I shall come again with my
Lord, in most excellent Glory; and you
then must come before him: But I fear, I
fear, that some of you will be found then to
be in a very low, and poor, and miserable
condition. Well, I commend you to the
love and grace of God, the Eternal Father,
in Jesus Christ. And I pray you to get your
hearts full of love to God; and of the grace
of God; and full of the holy Ghost. And
now think on these things, that I have deli-
vered to you, in the name of the Lord. I
must go, and deliver up my accounts to God:
And oh that I might deliver them up freely!
that I may be able to say, *I have run my race;
I have finished my course; I have fought the
good fight; I have kept the faith; and what
remains but that I receive the Crown, that*

the Lord Jesus, the righteous Judge, hath prepared for me. And now I commit my self to the Lord; and my Wife and Children to the Lord-- I commit my spirit to thee, O Father of spirits; I commit my soul to thee O dearest Lord: Keep these that do believe on thee.

These words he spake with a more audible and plain voice, than he was wont to do, in his ordinary Preaching: And about an hour and half after he had ended his speech, he departed this life, Jan. 18. An. 1670.

SECT. V.

Mr. Tregosse's Character.

HAVING given some story of Mr. Tregosse's *Life and Death*, it may be, not a little, Useful, to give some Character of his *Person, Spirit, and Conversation.*

Mr. Tregosse was of a middle stature, his Hair black; his Face palish, not perfectly round, nor long. His Spirit was Masculine, Generous, and Great; agreeable to the condition of his Ancestors. There was a sparkling *Vivacity* apparent in most of his intense Actions. His *natural humour* was not morose but affable: yet was he not without a tincture of darkness.

melancholy, which yet his grace improved to a great measure of seriousness. He had also some sparks of choller; which being spirited by warm affections for God, brake forth into a pure flame of Divine zeal. His natural *Judgment* seemed deep, and solid; his will firm and fixed; his memory tenacious and faithful; his Affections tender and active: And the whole capacity of his soul fit for great exploits.

But the most Illustrious and bright part of his Character regardeth his gracious capacity, and dispositions.

His universal Holiness.

His personal holiness was remarkable, even unto great visibility: And, I think, few, in this age, have, for so short standing, made a larger proficiencie in the School, and service of Christ. After Jan. 1664. (from whence he dated his conversion) he banisht from his heart, and life many vanities, he had been formerly addicted unto. Neither did he gain his godliness, at so cheap a rate as most professors do: No; his heart was first deeply wounded for sin, and thence delivered from it: He was, for some while, under many extremities, from a *Spirit of Fondage*, and these made way for a *Spirit of Adoption*. He was soundly convinced of his spiritual death by sin, and that opened to him a

door of life by Christ. And, the entire change of his heart much appeared in the change of his life, and last end. Neither had some particular graces only a place in him; but a *combination* and *complexion* of many amiable graces, seemingly opposite, seemed visible in him. How *affable* and courteous was he; and yet how *severe* against sin? What meekness and humility in his own cause? and yet what courage, and magnanimity in the cause of God, shone in him? How much holy fear, and self-jealousie; and yet how much Christian boldness, and confidence was he possessed with? What an inflexible, and strong bent of heart for God, against sin, seemed he to have? and yet how flexible and complying with others, for their good was he?

He did not, as some, take Christ to ease himself of his work; or to secure his lusts; but to kill them and to quicken him to dutie. His peace of Conscience was maintained, not by peace, but war with Sin; it was not only from, but also in God. He had, not only a form of Christ in his life, and picture of him in his fancy; but also the Image of, Union with, and love for Christ in his heart. He affected not so much to entangle his thoughts in disputes, about

bout the controversies of Religion; as to get the power of it stamped on his soul. His faith did not lye level with worldly Interest; but opposite thereto. He climbed not, as some, to the top of an high profession, without laying a deep foundation in self-denial. He borrowed not, as too many, the Mask of Religion to conceal a rotten heart; but was unsatisfied in his heart-inquiries after grace, till he arrived to such a full measure thereof, as is not attainable by any hypocrite.

His dayly progress in *mortification* of sin, seemed very remarkable, and conspicuous. He knew full well, that *His mortification.* one reigning lust would *darken* and *harden* his heart; yea, bring all into captivity; and therefore durst not gratify any lust, in the least. He was content to give up his lusts to death for Christ, who gave up his soul to death for him: He thought it not much to part with a beloved sin, for a beloved Saviour. Yea, he seemed to take more pleasure in subduing his uniawsful desires, then others do in the fulfilling of them. And lest his flesh should impose on his more noble part, he innured himself to many bodily severities; and deprived himself of such natural refreshments, which others too much indulge themselves in. Yet did he not content himself with

external mortification, but maintained a daily conflict with the whole body of sin, in corrupt nature, yes, he would oft blame himself much for spiritual sins, as *Infidelity*, *pride*, &c. Which others could least blame him for.

His *Crucifixion* to the world was not less visible: He seemed to have acquired a great indifference of Spirit for things indifferent; to give perishing things but perishing affections. As our blessed Lord gave his Heaven for him, so he thought it not much to give his earth for his Lord: He could not part with Christ for any worldly good; and therefore was willing to part with all for Christ. The believing views he had of future Glories, darkned the world glories to him; so that he seemed to admire nothing, but approaching glory, or what related thereto. Poverty in Christs way was greater riches to him, then a flourishing state in the ways of sin. He knew how to abound in his wants, by contentedly wanting what the Lord thought not fit for him, and thereby crucifying his desires, he made the Cross of Christ easy to him. His desires were low, and therefore his spirit high above the frowns, and smiles of this lower world. He seemed better pleased in his mean condition,

tion, then worldlings are in the highest. His mind was too great, to put a great value on the *nothings* of this life: He brought his natural desires into a narrow compass, and thence gained a great enlargement of Spirit.

By his long sufferings he gained a great *dexterity* and skill in bearing the Cross: By starving sin, and crucifying his heart to the world, he took out the stings of his suffer-

His Art in bearing the Cross.

ings. He knew, that the Divine will was more Eligible then his own; and therefore he endeavoured to conform unto it, as well by *passive* as *active* obedience. He knew he could not glorifie God more, then by being content, that Gods Glory should gain by his private losses. He durst not make sin a shelter against sufferings; or bear false witness against God, by repining under the Cross. He was not so well pleased with sin, as to prefer it before sufferings: Or so ill-pleased with sufferings as to fly from them when called thereto. He innured himself to the yoke of Christ, and so gained the Art of bearing his Cross. His *Conscience* continued under a lively sense of sin, and that made him dead, and in a measure senseless as to suffering. His *Will* was so far broken, as that it could chearfully bend, and submit to the Cross; yea, welcome crosses,

ses, when in Gods way. When God brought him into any affliction or suffering, he waited there till God brought him out. He knew himself to be nothing, and that made him bear any thing from God, with contentment: And by knowing his own yileness, he learnt to justify God in every cross. His spirit was generous and noble, like that of the Eagle, which is not clamorous when it wants food. He studied *passive* obedience as well as *active*; to be well-pleased with what God did; as well as to do what was well-pleasing to God. He had a fit disposition for the Cross, which made that easy to him; which seemed intollerable to others. As he durst not make men Lords of his faith, so neither of his happiness, by doing on their *smiles*; or fearing their *frowns*; but as worldly men content themselves with the world, without God; so he endeavoured to content himself with God, without the World. He had his present wants supplied, by ordinary or extraordinary means; and therefore conceived lit his duty to trust God for the future: He knew he had more of the creature than he deserved; and therefore was not anxious about having more. He was much taken up about the weighty things of Eternity and therefore little concerned about these lower things.

He had many generous and noble dispositions, but no one appeared more illustrious, and visible in him, after his conversion, than ^{His zeal} zeal for his Masters service; and the good of Souls. Oh! what a rare and excellent *Quality* is a publick Spirit for God? And how much was this holy man invested herewith? How little did his flaming zeal care to live, when the honour of his great Lord, seemed to bleed, and die? What a meek and patient Spirit had he, as to injury done unto himself? and yet how impatient and zealous was he as to injury done unto his Lord? How modest and backward was he in his own cause? and yet how magnanimous and forward in the cause of God? How little was it in the power of the greatest men, to frown him out of duty, or flatter him into Sin? What a masculine courage had he, with a fixed resolution not to displease God, to please men? Yea, how much vigor and strength did his zeal gain by opposition? He seemed indeed naturally to have a Heroick spirit: But how much did Grace transform this natural quality into a Divine zeal? How much of divine flame, and how little of wildfire or carnal wrath was there in his zeal?

Notwithstanding his ardent zeal for God,
 yet was he of a very peaceable
His Catholick and quiet spirit. He did not
Charity *Salamander-like*, delight to live
 in the fire of contention; but was of an uni-
 ting healing spirit: He was not only a *Patient*,
 but also an *Agent* in seeking after peace: He
 judged our Church-divisions one of our great-
 est plagues; He had a Catholick universal
 charity, and love for all: and albeit he hated
 the vices of wicked men, yet he loved their
 persons. But he had a particular affection for
 all Saints, and that as Saints; making their
graces, not their *opinions*, the measure of his
 love. His spirit and principles were so peace-
 able, as that he desired to avoid all needless
 disputes, that might breed strife: But when
 he was called to dispute, or confer with those
 of different judgements, he evidenced much
 modesty, and meekness; arguing not for
 glory, and victory, but to inquire into truth:
 Wherein he affirmed nothing, but what he
 endeavoured to prove out of the Scriptures:
 And when he could not fully comply with o-
 ther mens perswasions, yet he would not im-
 pose his own on them; as the rule of their
 faith or communion.

And

And although he could *forbear*, and *bear* with all for their good, yet could he not bear with sin in any; but was a severe *Admonitor*, and *Reprover* thereof. Yea, his very presence was a powerful and persuasive *Admonition* to such as he reproved; for there was so much *gravity* and *sweetness* mixed in his countenance, that one word from him would oft effect more, then many from some others: Especially, by his holy conversation, exemplifying what he urged on others from the word of God, he much convinced such as were defective, and subdued their wills to the will of God. I my self once heard him, in the presence of several Ministers, sharply reproving the sin of Ministers, in mispending their time, whiles together, in *frothy*, or *unprofitable conference*: Which reproof he managed with so much *majesty*, and yet with so much humility, and submission; confirming all that he pressed from the word of God, that, I must confess, I could not but conclude, that there was much of God, in his so seasonable *Admonition* and *Reproof*.

Neither did his *severity* extend to the sins of others only, but also to his own: He was a curious observer of his own spirit, its

His dexterity in Admonitions and reproofs.

His vigilance and exact examinations.

ends, intentions, inclinations, motions, risings, and fallings, as to Sin or Grace. He always kept a vigilant eye on his heart, and every night made particular reflexions on the passages of the day past, with a strict examen, how it had been spent; what his conversation had been towards others; and how he had demeaned himself in his private duties towards God. He examined not only what he had done, but also from what principles he had done it; and thus by the knowledge of what he had done, he came the better to know, what he was to do; by studying well the book of his own heart, and life, he became a good student, and proficient in the mystery of godliness, and of sin. He was a man of great observation, and of nothing more than of his own spirit, its various vicissitudes, turnings, and windings, &c. Thus he came to have an intimate and deep acquaintance with his own heart; and an experimental sense of the holy spirits workings in him; Hence also he came to know, what sins he had to confess, and humble himself for; what mercies to bless God, or petition for, what burdens to groan under. At some times he found himself under great deadnesses and distractions; at other times under sweet inspiration of the holy Spirit, and enlargements; Sometimes he sigh-
ed

ed under sinking despondences, black unbelief, and hase fears; at other times, he was on the wing of faith, and full of courage.

He had his stated times for private and family duties: Faith and prayr were his chief refuse in his troubles. *His private duties.* And, indeed, he seemed to drive a great trade with Heaven, by prayer; wherein he was very powerful and prevalent; He had a very strgling, wrestling spirit in Prayer; bottomed on a deep sense of his own need, large desires, and lively workings of faith. What strength he gained by prayer, he lost not by neglects after prayer, but improved for God. His Spirit seemed unsatisfied in duties, till he had met with God, or something from God. Sometimes he was dull and indisposed in the beginning of a duty; but before he came off, he oft found great Assistances; when he found weaknesses, the Lord gave in unexpected supplies of strength; when he was cast down under any perplexing disturbing fears, or difficulties from within or without, he had recourse to his Bible, and thence received frequently such sweet and encouraging promises, set home by the spirit of God; as afforded abundance of refreshing relief to him.

His

His *Family Exercises* and Discipline deserve a particular Remark. He gave no *Toleration* to any known sin, or omission of Duty: He was very diligent in preventing, or reproving the Prophanation of the Lords day, even to idle words: Neither was he less careful for the pious Education, and Instruction of those under his domestick charge. Every morning and evening, for the most part, he read, and expounded a part of the Scriptures, sung a Psalm, and prayed with them. Every Friday night he examined their proficiency in the Assemblies lesser Catechisme, explaining some part thereof to them. Every Lords day at night (besides other Duties) he repeated the substance of what was delivered that day in the Sermons Preached: And after such Exercises he examined his Servants, and such Children as were capable, what they remembred; not suffering any to live under his Charge, who would not give account of their Faith. When he did not read a Chapter, his course was to examine and instruct his Servants, concerning the Fundamentals of Religion, which was a great means for the improving their knowledge. Besides his private Retirements, and Family-duties, he had his set times every day, to spend with his Wife in private prayer.

Nei-

Neither was this his religious care for instructing Souls confined onely to his Family, but extended unto others. He was invested with a

*His holy
Conference.*

singular Gift of *Personal Conference*, which Talent he employed for the good of Souls; being ready to *take*, yea, to *seek* all convenient opportunities to treat with them, about their eternal state. He was much in pressing men to Holiness: He was wont to propose questions to those he conversed with, and desired the like of them; which the Lord made very successful. He esteemed it no small burden to be cast on any society, where his time was spent in unprofitable discourse; and when he was cast on such, his ordinary practice was, to put a stop to such unedifying conference, by spiritual *divertisement*, or turning it to some holy discourse. When he intended to visit any Christian Family, his method was, first to call his Wife and Mother, that they might joyn with him in prayer, for a blessing on his intended undertaking; and being greatly sensible of the advantages that are acquired by personal Conference, he gave those of his hearers, whom he judged most judicious, divers directions for the right management thereof, on all occasions.

He

He had a great *Tenderness*, and regard towards such as were sick: *His Visitation of the Sick.* When he understood of their sickness, he waited not till he was invited, neither did he rudely intrude where he might not be welcome; but first employed a Friend, to shew his willingness; and then where he might be received, he failed not to visit them, and to administer such spiritual advice, as he conceiv'd most proper for the state of their Souls. And to those who wanted a competent supply of conveniences, he imparted not only of his spiritual, but also temporal Gifts, according to what God had blessed him with. He failed not to pray with them before his departure, nor to spare any labour, or trouble, in the discharge of this Christian Office.

As for other more extensive parts of his *Ministerial Gifts, and Labours*, they were also very remarkable. *His Ministerial Gifts and Labours.* His Preaching was solid and practical; he had a great *Pathos*, and vehemence in setting home Truths on Conscience: His Sermons were full of *plainness*, and yet clothed with a sacred *Majesty*: His words were familiar, and yet very efficacious: He dwelt much on *awakening* Truths; such as might pierce and sting

sting the Consciences of secure sinners; and yet to such as needed *Consolation*, he was another *Barnabas*, full of sweetness. He had much of *Divine assistance*, as well in the composing, as in the hearing of Sermons: He oft said, that usually his Sermons were given him on his knees: His practice was, when he had pitcht on a Text, to apply himself to Prayer; and whilst he was on that duty, he oft had the Heads of his Discourse given in unto him. As for his *enlargement*, he was never barren; having a memory to treasure up all that he read; and an Elocution apt to deliver what he had treasured up, on all occasions. Those who knew him, much admired how he could preach so oft, and yet so well. He was likewise endued with a large gift of Prayer, which he alwayes expressed in Scriptural language, wherein he seemed to have much communion with God.

In brief, he was one of Divine *Light* and *Heats* for God. His zeal in promoting the ways of God, was flaming and ardent: He was affable in his Speech, serious and grave in his Carriage, invincible in his courage, Charitable to such as differed from in persuasions, so long as he saw their design was to promote Godliness; temperate

A Summary of his Character.

48 *Mr. Tregosse's Character.*

perate in the use of the Creature, Frugal in the husbanding of his time, spending his spare hours in walking, meditating, Praying, or conversing with Christians about Soul-affairs. And indeed, he was of so holy a disposition, and heavenly temper, as that all good Men who knew him, revered him. To conclude, his greatest ambition seemed this, to act and suffer somewhat more then ordinary for God; that so he might, by a singular exemplary conversation, silence the reproaches of ungodly men, and give check to the Pride, Formality, Vanity and Carnality of too many Professors in these wanton days, which he sadly bewailed, as sad Prognosticks of great Desolations: Only, he hoped there were some, and the Lord would raise up more young Converts, who should be furnished with Spirits, and conversations for the enlargement of Christs Kingdom. But more of his Spirit, Fears, and hopes, will appear, in, and by his following Letters.

My Dear and Respected Brother.

I May tell you sad stories of my heart ;
 O ! how unbelieving, fearful, and
 faint found I it, on those short views I
 took of it : But that God, on whom my
 scandalous heart hath raised so many
 false stories heretofore, and then gave
 my fears the lie ; and yet continue I
 untoucht, and undisturb'd to this hour.
 I do cast my self on the disposing hand
 of God, to live or die in my liberty,
 according to his pleasure ; When I go
 forth, not expecting to see my Family
 again, and my frequent escapes, fill
 me with pleasing admirations of love,
 that (through Grace) I return trium-
 phing in his goodness. How long this
 liberty may be indulged, I know not ;
 but I know he will be a good God when
 he seizeth our freedom in the Gospel :
 and it will be the Rod of a Father, and
 may tend to our increase & settlement.
 I have had one very strange raising
 from the Grave since I saw you ; the
 circumstances whereof compelled me,

and others to own a very visible finger of God: But a Narrative of this would be too tedious; I desire you would be importunate with God, that I might eye the approaching Glory, and the return of that great Shepheard, and might feed in hope, singly aiming at the Lords blessed Interest, being contented with my own greatest decreases, might that be increased and enlarged. Gods waterings and blessings must give life and fruit to all our poor and defective labourings. O! Beg that these may be eminently with me; poor *England* I think is near heavy strokes for her barrenness, sensuality, and enmity against the power of holiness: the Lord grant this may not come as a snare on you and me; but that we may be sober and watchful unto Prayer. The gracious Lord, who dwelt in the bush, be with you, to teach, strengthen and warn you, that in his hand you may be serviceable and glorious; In him I am, and ever shall be,

Your unfeigned friend, yet unworthy servant,

T. T.

[]

Penryn Jan. 12. 1669.

My Dear Brother,

I Should rejoyce to hear how God is dealing with your inward man, and what measures of succels you are crowned with in your labours of the Gospel, and interest of the Son of God in the world. We may justly guess what God will do with us in the Land, by his breathings with his truths. I desire with much earnestness to know (seeing you have so many advantages beyond us in these poor corners) how the Spirits of Professors stand qualifyed, so far as a conjecture may be made, by the visible tenure of their carriages. I generally find a very secure, earthly, laizy frame hath seized those among whom I occasionally fall abroad : I hope better things with you ; and that a more engaging rellish, and taste of God & Glory, is fallen on their hearts ; and a more refined pure lip, seconded by more humble, self-denying converses before the world. O ! What a blessed *Omen* would this be, that God
is

is on healing terms of Grace with *England*; I must confess in the place where I now labour God is travelling forth with a measure of the greatness of his might: Some most stubborn and obstinate wretches attend the means, and our meetings grow; the Spirit of Jesus hath made some to fall under him, and our hopes of greater things are increasing; if the Lord for our unfruitful walkings blast not all. My Dear Brother, I need not tell you how sweet it is to be tabernacled in Mount *Tabor*, by close believing. Meditation, to see your Lord and mine; and on those views to rejoyce with joy unspeakable, and full of Glory: and by the same also to mourn over unkindness with bitterness, as for an only Son. Your received anointings lead me, and keep you there: Only I must tell you, Sermons much watered in the Closet, and steep'd in fervent Prayer, will ordinarily prove most quickening to the dead, and consolating to the Saints; and a heart dropt upon by such views, will lay a more then usual tincture of Heaven upon the mouth which will have a choice influence in a Teachers treating with Souls. I must commit you to *Israels* Keeper, in whom you may repute me,

*Your unfeigned well-wishing
friend, and engaged Brother,*

T. T.

[]

Jan. 28. 1669.

My dear Brother,

I See you have taken up a more than ordinary care for me; the ground of which I suppose, is, somewhat of God you conjecture is upon me: In which, I beg the Lord you may not be mistaken. If I should confess the truth to my bosom Brother, my Heart is such a confused disorder'd piece, its Principles and ends lying so viel'd and hidden from my self, that most frequently I am mine own stranger; I know not who, or what I am, whether God or self swayer me. Only this stayes me, that were the eye of my heart levelled as directly, and in as much singleness at the glory of God in Christ, as I would have it be in my greatest strangeness to him and my self, I think I should be sincere. This therefore being much my state, I may admire at the touch of Gods Finger on your heart, to turn it to such a worm. I had no sooner the Letter, but I saw much of God by it; and in such providences, (through the Redeemer) I desire to hold some communion with him. I shall hint at a footstep of the blessed walks of God to me, so far as your Lines may require. Seven or eight years since, I found amongst the writings of a deceased friend, two Bonds belonging to a poor

poor Ophan, on the finding of which, I sent word to the Orphan, of them, who came to the House where I dwelt, and gave order that one of her Debtors should be sued, for the calling in her Money. Accordingly that Bond was sent to a Lawyer, and the Debtor sued; But it being out of the way of my employment to attend such a business, I acquainted the Orphan I should not follow that affair, but leave it to a Kinsman of hers to manage it; and accordingly regarded it no further; he promising to shew all fidelity for the bringing in from the Debtor, the Money to the Orphan. In process of time, not having heard of the business, either from the Orphan or her Kinsman, and therefore concluding all matters were regularly managed, and in equity between them. As I was alone in my imprisonment, I had a thought that stuck upon me. I must needs enquire what issue of the Orphan's affair, in her Kinsman's hand had attained; and on an inquiry, found out that the Orphan was abused, and damaged 14 £ by this Kinsman, who yet had so saved himself, that no Justice could be gained against him. On which I was under many disputes with my self, whether I were not obliged to take care the Orphan might be satisfied. I did propose the case, but was informed in the Negative. However, because

I entrusted it in his hand, I could not so clearly discharge my self; and therefore lately borrowed the money, and paid it to the Orphan; resolving, notwithstanding my present condition, rather to be the sufferer my self, then that the fatherless Child, by the others injustice, should be injured; and was determined to eye the Lord for a way to discharge that money so borrowed. Within a very little time I had borrowed the 14. l. yours came; and within a little season from another; and now you write me of more, which makes up the sum. I have been somewhat moved under the graciousness of God: the Lord make me fruitful in my seasonable improvement of this dispensation. I should be very glad, might I see you at *Crediton* in my passing up to the *Assizes*: Many things I have to say, which I must silence, till God open a door for a more satisfactory converse. You are minded by us here, and I desire to live on your thoughts, when nearest God.

I am yours in unfeignedness,

T. T.

bliss I have in it. I have
 May 11. 1670.

My Dear Brother,

Yours of the 16th. of April. I received not till the 7th. instant. Your long silence I confess much amazed me: but now in your lines, and the reason by them given me of the suspence in those paper-entercourses, I rejoyce. Since my last lines to you, according to my engagement by recognizance; I had an opportunity to spend some time with your friends at Crediton, Chisly, and Southmoulton, and am sorry where there is an appearance of so encouraging an harvest, so little stomach, and spirit is found in adjacent Labourers. It hath been long my thought, that God hath yet a great controversie with the Non-conforming (though the best), part of the English Ministry; among whom how few are there who naturally care for the state of the poor perishing Countrey; and what their hands find

to do, *do it with their might*. This with that levity of Spirit, unholiness of Lip, Reigning Selfishness, Earthly mindedness, Formality, Lukewarmness in Worship, Security, &c. visible upon the professing body, doth as apparently and dangerously threaten England, as the more branded Debaucheries. I could heartily wish (had the wise Lord seen it fit) your Station had been fixed in your native Soil, that you might be to the quickning of Brethren, and professing Saints; and also ready at hand to succour those poor corners, which seem to cry as the *Macedonian* in the vision, *Come over and help us*. But you know your proper gift, and I presume will carefully study and answer your calls. I did contract friendship in that journey, with Mr. *Sinckley*, whom I find of another Spirit, in whose society my Soul was refreshed. And Mr. *Flavel* of *Dartmouth*, I find a well tempered Man; whom else I met with to rejoyce in, of my Brethren I scarce know

any. The times are now very black, and clouds are gathering in every quarter; what the issue of our storms may be, a little time will much indicate, I wish I could say, *Nubecula cito transibit*; To give you my fears, I think this nothing to what must ensue: I have been long waiting for this, and do confidently believe this not the dearest testimony that must be given to Gospel-truths, and Duties. A national overwhelming cluster of severe judgments, I am sore afraid, is at the door, sharper then what formerly, for some scores of years we have felt: though I hope there will be a larger measure of God to sanctifie them, for the reforming of his own, and converting the Rebels, then ever we yet experienced. This I confess, is some stay to me, under what I am enforced to believe. I have often begged, if the Lord sees I am like to prove a dishonour to his Interest, he would first shut me up in the dust. Dear Brother, Pray for me, that I may do

do my work according to my convictions, humbly and with success; and that after my teachings of others, and small sufferings, I may not be a stranger to the Light, Love, and Life, by which the Saints are quickened, and so at last a Castaway. The Lord make you useful, and keep up your courage, and grant you a deliverance from rude and unreasonable men, which, with desires of the like requests from you on my behalf, will be now all,

From your most affectionate
and engaged Brother in the
Faith.

H 3

T.T.

Petrin, September 16. 1670.

My Dear Brother,

AT this Assize at Exon I was called to my Trial, but no prosecutor appearing to give evidence against me; my Jury acquitted me, and a Verdict of not guilty was returned. George Smith, the Deputy major of Torrington, when the Conventicle was surprized (and the grand Enemy in this affair) was at Lent Assize attending: but the Trial being put off; by this Assize God disabled him for such a journey, he having received in a drunken voyage, a fall from his Horse; by which his shoulder-bone is dislocated, and he rendred unable to dress or undress himself; and so like to abide to the day of his death. His Wife also (that violent Woman) died of a Timpany, a fearful spectacle to all beholders; she departed hence the night of that Lords day in which I exercised at Torrington, in my journey-

ing now to my home. I suppose you heard of the bad end of another Persecutor there, one *Dennis Smiths* Brother in Law, who so much rejoiced when our meeting was broken up, affirming, the surprizal of the Conventicle did him more good, and more rejoiced him then all his losses did sadden him: his Wife also bitterly belch'd forth these words concerning me, hang the Rogue, hang him at the Sign-post, or next Tree, and never send him to *Exon*: This poor wretch did hang himself in his own Study, and thereby his Estate is forfeited to the Town. Many much take notice, how signally Gods hand hath been against them since that Meeting. There are a very precious handful at *Chimly, Southmoulton*, and adjacent parts, who gladly receive the word: their ready submission to the truth in my former journey, engaged my heart to visit them again, and hope our seeing each other hath not been in vain: Your memory is
 dear

dear to sundry of them, and your scatterings there. I wish they might again see you. A fruitful heavenly lip to improve truths imparted, by corresponding pressing conferences, is much wanting among us: I pray beg it for me, and your other Brethren, now labouring. My complaint will not Crucifie my unbelief, pride and deadness; pray labour for me with God, with whom I leave you, and am,

*Your much obliged Brother
in the Lord.*

T. T.

Penryn, October 7th 1670.

My Dear Brother,
I am a Sympathizer with you in dear Mr. R's loss of so choice a mate; but suppose his so exemplary living on God, will do much to quiet him in the loss of the best enjoyment not everlasting, and the ground of hope he is lately hon'd from the storms we feel and fear, will I believe, and do more sweetly reconcile him to this ungrateful and flesh-disgusting stroke. As for what God speaks to you in this providence, I think its plain, viz. That you more effectually daily dye to what is not God and Spirit; and that you anure your Soul to more deep and fixed thoughts of your own dissolution. I hear many very precious ones have been lately, at London (through a malignant distemper in the Bowels) called Home; the Lord more fully warn them who survive, and us; also of those black and templing days which

probably are near us. My thoughts have been much of late settled, I know not how, on a conversing with the state of departed Saints, Martyr'd for the testimony of Jesus, I have observed in special two passages in Mr. Foxes *Acts*, &c. The one of Mr. Rogers the Protomartyr in *Marys* Reign, who in his Prison had this passage to the Printer of Mr. Foxes book, then in bonds with him, *Thou* (said he) *shalt live to see the alteration of this Religion, and the Gospel freely preached again: and therefore have me commended to my Brethren, as well in Exile as others; and bid them be circumspect in displacing the Papists, and putting good Ministers into Churches, or else their end will be worse then ours.* The Printer accordingly lived, but what remains for us who have shamefully slighted his counsel, time will evidence. The other is from Mr. Holland, who thus bespeaks *Bonner* after his sentence; *This I dare be bold in God to speak (which by his Spirit I moved to say) that God will shorten your*

our hand of cruelty; that for a time you shall not molest his Church; and this shall you in short time well perceive (my Brethren) to be most true ; for after this day in this place, there shall not be any, by him put to the tryal of Fire and Faggot. After which there was not one buried in Smithfield. I principally consider that expression, That for a time they should not molest his Church. The Lord prepare me for a suffering day, and if fair weather succeeds, we shall be more watchful in its improvement. As for our condition tis full of threats and trouble; Warrants are granted for the levying of 220 l. on me; yet God hath kept them off; but I am expecting daily to be stripp'd of all. Our meeting place is taken from us, through their threatnings on our Landlord: we now meet at my house, and once each Lords-day above the number; but very few are free to attend, unless with four. I am also threatened to be persecuted on the corporation Law; so that I am constantly ex-
I a pecting

pecting an imprisonment: but I shall
 endeavour to turn into the strong hold,
 as a Prisoner of hope. I should very
 gladly understand more particularly
 how it is with you in this troublesome
 and sickly time; however, the Lord
 clear up your interest, and grant you
 an open door; if called hence into his
 presence with exceeding joy. I shall
 commit you to God, beseeching him
 to guid and use you, and to preserve
 you blameless to his Kingdom.

I am yours, most unfeignedly.

F. N. I. S.



ERRATA.

P. 4. l. 1. *r.* others. p. 6. l. 27. *dele* of them. p. 7. l. 25. *r.* about. p. 10. l. 24. *for* conversion *r.* conversation. p. 11. l. 24 *for* covenant *r.* convert. p. 12. l. 25. *for* ond *r.* and. p. 26. l. 21. *for* hoith *r.* hath. p. 30. l. 3. *dele* you know I have. p. 36. l. 20. *r.* related. p. 42. l. 15. *after* in *add* understanding. p. 43. l. 6. *for* refuse *r.* refuge. p. 47. l. 28. *after* him *r.* in. p. 52. l. 15. *for* some *r.* same.

